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rendered "[power] of producing summer fruits in mid-winter months". After mentioning a twofold substance in the surface of shell-bearing animals, Steno adds (p. 54) *cuius accuratio indago non parum lucis affert ossium examini*, which is rendered "a careful examination of these is as illuminating as an investigation of bones" (the plural "these" is correct). Omitting other mistranslations, the reviewer must reluctantly mention an amazing error in the introduction. In the inscription under the portrait (p. 185) occurs *ALTIORVM DOCTRINARVM*, correctly rendered (p. 186) "of Higher Studies", and in a criticism of the Latinity of the inscription we are told that "*ALTIORVM* in line 9 should be *ALTIARVM*".

The work is almost free from misprints.

A study of the Latinity of Steno would be interesting but out of place here. It may be remarked that he speaks of the Dissertation itself as if it were already written, the rare use of the future in speaking of it referring, no doubt, to the time of intended publication. The translator several times erroneously renders a present by a future, as *expono*, "I shall set forth"; *explico*, "I shall explain". The Dissertation, however, was not published and seems to have been lost if it really was ever written.

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Apulei Platonici Madaurensis de magia liber. Testo critico con introduzione e commento di Concetto Marchesi. CITTÀ DI CASTELLO, S. Lapi, 1914. (Collezione scientifica di Classici Latini e Greci. Serie Latina No. 1). Pp. 221.

It is rather interesting to observe that the first Commentary in Italian and, so far as I know, the first Commentary in English on the Apologia of Apuleius should have been so nearly contemporaneous that one could hardly have been influenced by the other. I confess that to me, personally, Professor Marchesi's work is in nowise as helpful nor as inspiring as that of the English editors. He believes in translation rather than elucidation. So do I—in moderation. But it seems to me that Professor Marchesi, himself, illustrates at times the besetting sin of this theory. He translates too often, he sometimes translates when there seems to be no necessity for translation. Nevertheless, the Commentary is good, although to my taste it is too concise, too rigorously exclusive of background to be either interesting or inspiring.

The Introduction is excellent and in some respects is a valuable complement to the work of Messrs. Butler and Owen.

Some useful hints are given on the rhetorical construction of the speech itself, the reason why the defendant begins by discrediting his adversaries, etc. Is the speech as it now stands, the speech which Apuleius actually made in court? I agree with Marchesi in believing that it probably is. The style is very Apuleian, some of his allusions must have been over the heads of the court. But *omne ignotum pro magnifico*. Apuleius was too good a rhetorician not to appreciate the full value of illustrating that famous phrase in a case like this. I can conceive of no better method of concealing the really weak points in his defence than just the one which he pursued.

Professor Marchesi also discusses the *clausula* of Apuleius as illustrated in this speech and gives a number of interesting examples. He does not agree with the English editors in believing that F is the one ultimate source of our text. He thinks that B has an independent value, and one of the valuable features of his book is the section in which he gives the variants of that ms.

Perhaps the most interesting part of his Introduction is that in which he reviews and characterizes the religious situation. One wonders whether the world has ever seen such a state of mind as that which prevailed throughout the Roman Empire in the second century A. D. Nothing could be better than his summary of the matter on p. 40:

Era lo sfacelo della potenza e della cultura pagana, era la grandezza occidentale che si sfiniava e si dissipava attraverso le moltitudini trionfanti. L'Oriente imbarbarito si riversava coi suoi apostoli, coi suoi maghi, coi suoi martiri nel cuore dell'impero e ne sconvolgeva i battiti sereni, suscitando un fermento mortale. Dalla Siria, dall'Egitto, dalla Palestina, dai territori degli antichi Fenici debellati e assoggettati, veniva l'enorme, l'irreparabile invasione a cui Roma non poteva opporre più nè consoli nè imperatori; era invasione di fantasmi, di spiritati, di trasognati; erano schiavi che trascinavano i liberi, erano poveri che trascinavano i ricchi nelle stesse paure e nei medesimi sacrifici. C'eran tutti insomma per la prima volta nella storia, sospinti da una potenza invisibile contro tutte le potenze reali. L'Asia riconquistava l'Europa nel nome di Dio.

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Apulei *Apologia* . . . With Introduction and Commentary by
H. E. BUTLER and A. S. OWEN. Oxford, at the Clarendon
Press, 1914. Pp. LXVI+95+208.

To my thinking this is by far the best edition which we have ever had of Apuleius' famous defence of himself against the